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Editorial

THE Report of the Lambeth Conference had on the whole a good press, and deservedly so. If the popular newspapers fastened attention on the recommendations about family planning, they were—perhaps unintentionally—advertising the fact that the report of the committee on "The Family in Contemporary Society" is the most valuable thing it contains. But the other committees all did good work and produced documents that deserve to be studied closely. We especially welcome the encouragement given to the Schemes of Church Union in Ceylon, North India and Pakistan, and the Conference's perception that anomalies are tolerable in the process of healing divisions. What could be more anomalous than the state of division itself!

The report of the committee on "The Bible" is, we hope, being produced in pamphlet form. It is a fine piece of positive exposition. We wish however it had been possible to probe more deeply into the confessedly great contrast "between the traditional language of the Christian faith and the modes of thought of a scientific culture". It is too obvious that bishops are much more at home in the former than in the latter. Another committee's report goes so far as to speak of "the Church" as though it were quite distinguishable from "scientists".[1] This common manner of speaking not only overlooks the fact that many scientists are in the Church, but disregards the tension that there is, or ought to be, in the mind of every educated Christian between his faith and his scientific understanding of the world. The bishops seem to us too sanguine in their belief that "within the contemporary Church, and not least within the Anglican Communion, there is the power to present the Bible as possessing an urgent message to the modern world, probing deeply to the roots of its distress and bringing God's own remedy to it". Theologians should be the first to acknowledge how far they are as yet from either possessing or displaying such a power.

So far, we have had the reports of the committees chiefly in view. It might be better if the Resolutions adopted by the whole Conference were printed after, instead of before, the reports of the committees. That would remove any excuse for looking upon them as a series of appendices. As regards the Encyclical Letter, this no doubt is rightly printed first, but we could wish that the drafting of it had been entrusted to some bishops with a flair for style. *The Times* newspaper justly deplored "a style marked not only by a proportion of *cliché* too large to be tolerated even in a solemn pronouncement

[1] "The Church should seek means whereby it can consult with scientists, etc." (p. 2. 126).

demanding the concurrence of three hundred and ten bishops bu also by the repeated use of words and phrases which have little mean ing to the contemporary mind". On future occasions we hope a imaginative attempt will be made to remedy these defects, not least i it is intended that the Encyclical Letter shall be read aloud i churches all over the world.

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Autres temps autres mœurs. "We have heard a good deal lately c the dishonesty of the inferior clergy preaching sermons of other tha their own composition; and strictures, not altogether undeserved have been passed on the practice of advertising a regular supply c clerical pseudo-manuscripts. But we were not aware how high in th hierarchy this practice of strutting in borrowed plumes had soared until we met with 'A Charge delivered to the Clergy of the Unite Dioceses of Killala and Achonry at the Annual Visitation, 29th Sept 1854, by the Right Hon. and Right Rev. Thomas Lord Plunket, D.D Bishop of Tuam, Killala, and Achonry' (Dublin: J. B. Oldham 1855). This Charge, consisting of fifteen printed pages, is, with th exception of about thirty lines, taken verbatim, and without th slightest acknowledgment, from two Charges delivered by the presen Archbishop of Canterbury, when Bishop of Chester—the one in 1838 and the other in 1841. This latter Charge of Dr Sumner is the some what famous or notorious composition of which the Bishop of Exete remarked, that he 'could not name any one work of any one ministe in our Church which, though of double the bulk, contains half s many heretical statements'. . . . All this cold cabbage of seventee years' staleness the Right Rev. Baron and Bishop dishes up for th undiscriminating Irish palate; and, with a careless defiance both o the Copyright Act and of common decency, prints as an original wor under his own name."—*The Christian Remembrancer*, Januar 1856, p. 261.

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Epiphany—What does it Commemorate?

It is not in the least necessary to be either a sceptic in religion or a radical in criticism to recognize that the Birth-narratives of Matthew and Luke are at best oddly related to each other—if at all—and at worst quite irreconcilable. The position is made a deal worse if, with some, we hold that the mysterious "Q" is as good as dead, and that all remains is to celebrate the obsequies. For, if Matthew was in the hands of Luke (who makes the claim made by so many in the ancient world that his main interest was to get the record straight), then for what good reason did Luke omit the fascinating story of Matthew 2? Allow any value at all to the quite attractive idea that Luke derived the Birth-narrative from the lips of the Lord's Mother, then the omission of the Matthew version presents a major problem. If, however, the tortuous by-ways of Synoptic criticism are here summarily set aside, it is not only that the writer feels himself quite unendowed to join the throngs in the arena, but also because not very much would be gained by a full-scale examination here.

Far nearer to the writer's experience is the quite bewildering plethora of legend and speculation, however pious and well meant, in carol and homily, hymn and meditation, surrounding the Epiphany. (It will be well here to disarm in advance the carping criticism that the writer has spent all his days in monastic enclosure—and is therefore incapable of seeing the problems of communication. In fact, the writer had the best part of fourteen years in parochial activity of one kind and another, including the adjuncts of the Christmas crib!) Imagination, fed and nourished on hymns and the oratory of the pulpit, has fastened with well-nigh incredible tenacity on to the Visit of the Magi, to the total neglect of the Lord's Baptism and the Showing of Glory at Cana. Were it not that liturgical history declares the same tenacity, it would be tempting to think that the Magi had been put under heavy contribution on account of the homiletic shipwreck likely to be encountered in the barrier-reefs of the Baptism and the Water-miracle. If the popular hymns for Epiphany manifest but little interest in the Baptism and the affair at Cana, the same is hardly true of the austere classical office-hymns—but what currency have they in the layman's mind over against the opposition of the better-known hymns (mostly Victorian)? And, in face of the conservatism of the lay mind, what hope is there of restoring the primitive character of the feast? More than that—faced with the lections in the liturgy of the Book of Common Prayer, in Office and Communion, what chance is there of redressing the liturgical balance? All this is to leave out of count altogether the problems raised by the second chapter of Matthew, to which we have to return later.

Much hesitation must be felt by one who has no claim to be an historian in making any judgment of a final character on the very thorny problem of the Christian calendar, and there is ever the chance that sooner or later some primitive specimen of calendar will turn up. That said, some essay must be made into the scantily

charted waters of the early calendars in so far as they relate to Epiphany. Very significantly for any linking of the feast with the Lord's Flight into Egypt, the oldest Coptic calendar refers to the Epiphany as the *Immersio Domini*.[1] Origen, in the calendar list of the Contra Celsum,[2] has no mention of Epiphany at all. Clement of Alexandria, however, informs us that the followers of Basilides kept the day of 6 January, with a vigil, as a festival of the Lord's Baptism.[3] There seems to be general agreement that the Epiphany came to the West via Gaul, whose connexions with the East are generally accepted as proven. The historian Amminianus, in dating a visit of the emperor Julian to Vienne in 361, adds that the visit was on a day called by the Christians "Epiphania".[4] The fourth canon of the Council of Saragossa is evidence for the wide observance of the feast before 380, though against this must be balanced the silence of the Bucherian calendar of the Roman Church. By the time we arrive at the fifth century there is ample homiletic evidence for the feast, and we must for a time examine that evidence.

It would be fascinating to think that one day there might be discovered in a Levantine monastery a full-scale commentary, or collection of early Christian sermons, on the matter of the Lord's Manifestation. The chances are remote, but for one indebted to Dr Lowther Clarke for his understanding of the Magi-visit in Matthew there is much food for speculation as to how much of the modern homily on Epiphany would have been understood at all in the early centuries. There is a homily in the *Apostolic Constitutions* (no, we are offering no guesses about the authorship!) on the topic of Baptism—addressed to neophytes about to be initiated—and the occasion is said to be the eve of the Divine Manifestations (*εἰς τὰ ἅγια ἐπιφάνεια*). It is abundantly clear from the context that *the* Manifestation of Christ was his Baptism.[5] Leaving on one side for the moment commentaries on Matthew, we pass from there to Jerome, who mentions Epiphany in his introduction to Ezekiel. There is no question but that for the irascible biblicist the festival of Epiphany is the Lord's Baptism, and nothing else.[6] Jerome was, if nothing else, of an inquiring turn of mind, and had there been in his time any suggestion that the Roman Church was commemorating the visit of the Magi, without doubt we should have heard of it in this connexion. That there was such a commemoration in vogue at the time, if not in Rome, we can tell from Augustine. He it is who tells us[7] that Epiphany was indeed kept by the orthodox, but not by the Donatists, whom the bishop accuses of not being wedded either to unity or to communion with the easterners. It is, however, quite plain from his sermons that in his mind Epiphany is a commemoration of the coming of the Magi.[8] The same is true of Fulgentius. By the time we arrive at Leo the

[1] Seldenius, *de Synedriis*, iij, 15, 204, 220.
[2] Origen, *Contra Celsum*, 8. 22.
[3] Clement Alex., *Stromateis*, 1. 145–6.
[4] Amminianus, *Hist.*, 21. 2.
[5] *Apos. Const.*, 8. 33; cf. 5. 13.
[6] Jerome, *in Ezech.*, 1.
[7] Augustine, Sermons *de tempore* 32, *Epiph.* 4.
[8] Cf. Augustine, *Sermons*, 199–204.

Great, of whose sermons no less than eight have survived of those on Epiphany, the Western tradition has become fixed.[1] While it is true that other themes are mentioned, the Pope's main interest is in the pilgrimage of the Magi, even though the second sermon is called "Festivitas Declarationis". By the time of Paulinus of Nola there is a threefold observance of Baptism, Cana-miracle, and the Visit of the Magi,[2] but the last-named had by that time so gripped the imagination of occidental Christianity that for the whole of the period since, the Baptism and the Cana-miracle have enjoyed but a tenuous hold upon their place in missal and breviary. If the Western tradition was directed almost entirely on one object, the Eastern was not free of embarrassment. What, for example, was the relation between the feast of the Nativity and that of Epiphany? That there was a lingering tradition in the East that there were two commemorations of the Birth *may* underlie the stout assertion of Jerome—quite in his best style—that the Church had never regarded Epiphany as a feast of the Birth of the Lord. This lingering tradition is to be sensed again in the apologia of John Chrysostom on the relation of the two feasts. That John, as the "inventor" of Christmas, felt some reponsibility in the matter is hardly surprising, and he feels some onus to make the difference clear.[3] At the birth, John explains, the Lord was manifest to few, so much so that John could say that there were some standing around who "knew him not". But from the time of his Baptism, the Lord was manifest to all, and hence Epiphany bears the name it does precisely because there, at Jordan, was the Manifestation. Gregory of Nazianzus gives Epiphany the secondary name of "Feast of Lights" (*ἑορτὴ τῶν φώτων*), which plainly has very marked connexion with the Pauline and patristic doctrine of "illumination" as one of the results of the Christian's initiation.[4]

There is, then, very impressive early testimony to Epiphany as a commemoration of the Baptism in Jordan, later on joined in the West to a commemoration on the same day of the Miracle at Cana and the Visit of the Magi. Yet, by the time we get to Augustine of Hippo the original meaning of the feast is already being overlaid by the interest in the lessons supposed to be drawn from Matthew 2. Although, as has been said, there is a persistent liturgical tradition in the West, in lessons, hymns, responds and antiphons, that this is a threefold memorial, nevertheless he would be a bold (and untruthful) man who claimed that in the Latin liturgy the Baptism of the Lord had pride of place. (Here let it be said that the Common Prayer, for all the appeal to the primitive ages, is thoroughly "Western".) This being so, the action of the reigning Pope in restoring the Lord's Baptism, as a feast of the Church, to its rightful place in the Epiphany-cycle is a matter for much gratification. If it is to be regretted that the Baptism is put on the octave-day, yet it is a step, and a highly

[1] Leo the Great, *Sermons*, 30–37.
[2] Paulinus of Nola, Migne, *Patrol. Lat.*, lxi, 649.
[3] Chrysostom, Homily on the Birth of Christ, Migne, *Patrol Gr.*, xlix, 363 ff.
[4] Cf. Gregory Naz. *Orat.*, 30. 2 and 1 Cor. 6. 11.

significant step, in the right direction—and one is left wondering how long it will be before Anglicanism begins to redress the liturgical balance. Yet, if there has been this early divergence between East and West in liturgical understanding, at what point did it begin, and what was its origin? Here let us remind ourselves that the Orthodox Liturgy betrays an odd reluctance to have anything to do with Matthew 2, confining its attention on Epiphany to the Pauline understanding of baptism as at once an illumination and an initiation, and making much on this day of the blessing of the waters. Though it is true that the Gospel for the Nativity in the Orthodox confession is Matthew 2. 1–13, yet the accompanying chants in Liturgy and Office certainly do not make the journey of the Magi to bear the weight which Western devotion has laid upon it. The Canticles of the Canon at Matins in the Orthodox office certainly mention the coming of the Magi, but there is no similar mention in the Liturgy. True to Western tradition, both the Common Prayer and the Missale Romanum (not to mention both secular and monastic versions of the Breviarium) are under the influence of Isaiah 60 and Psalm 72 to an extent which suggests mesmerism. Here, it is suggested, is the *fons et origo* of the attention paid to the Magi in Western tradition. Where, and at what point, did this interest in the typology of both passages begin?

From whatever source he may have originally derived the idea, St Justin Martyr lays great store by Psalm 72 as an interpreter of Matthew 2. In the *Dialogue with Trypho* he is oddly insistent that the Magi came from Arabia.[1] But though there is a connexion made in Dialogue 77 with Isaiah 8. 4, it is in section 34 that we see the real ground for his belief that the Magi came from Arabia. Nothing is said in Matthew about the habitat of the Magi, but it was but a matter of time before Christians found a parallel between the honours paid to the king in Psalm 72 and the presentation to Incarnate Kingship in the Incarnation-story of Matthew 2. Once the parallel had gained currency, the way was open to make the whole theme more complete by drawing on the complex of ideas in Isaiah 60. In both Psalm and the prophet there is a recognition of the lordship of the whole earth, in the psalm attributed to the king as vice-regent of Yahweh, in the prophet to Jerusalem as crown and centre of the new commonwealth. In both, gifts are brought as a sacramental of recognition, in both it is kings who make the offering. But while in Isaiah the gifts are specified as gold and incense, in Psalm 72 there is no hint of the gifts, but a statement of the home of the offering kings. What could be better? So the ground is prepared for "We three Kings of Orient are"—whatever the evangelist may have had in mind when he spoke of *μάγοι*. There can be no doubt that the identification, and the typology, are very attractive, and it would have been very odd had there been no connexion made at some stage between Matthew 2 and ideas of oblation in prophet and psalm—

[1] Justin Martyr, *Dialogue*, 77, 78 (thrice), 88, 102, 103, 106. Earlier, in 34, he cites Ps. 72, and refers to it extensively in interpreting Matt. 2.

but it is not scriptural exegesis. But kings the Magi became, offering symbolic gifts to an Incarnate God-King who was to die. By the fourth century Justin's interpretation had taken firm hold, and Matthew 2 took on the complexion so familiar to us. Gold as the offering of kings to Kingship, incense to the Incarnate Godhead, myrrh as the foreshadowing of the entombment of the God-King.[1] But accustomed as we are to this interpretation, and however indebted we may be to the thoughts engendered by Isaiah 60 and Psalm 72, it is of the highest significance that the Matthaean formula of fulfilment—*ἵνα πληρώθη*—is not brought under contribution in the Magi narrative in the one place where we are led to expect it. Why did not the author draw as Justin did upon Psalm 72 and Isaiah 60? Why is our attention not drawn at once by the evangelist to these highly illuminating pieces of typology? Since the evangelist is at pains to discover parallels for all the salient points of his story in chapter two—one of them, indeed, defying all attempt at identification—the reason for the silence of the author at this point can only be that Justin—and we—have quite succeeded in misunderstanding the whole chapter. The contention that we have abandoned exegesis for the attractions of typology (in common, of course, with the whole occidental tradition) is one which must await examination in a succeeding article.

C. S. Mann, O.S.B.

The Gospel of Creation

"So God created man in his own image, . . . And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1. 27, 28). A man was once cultivating a piece of ground that had been left wild for years, overgrown with weeds and brambles, when the vicar, passing by, leant over the fence to observe what a privilege it was to be co-operating with God in such work. "Yes," said the gardener, "but you should have seen what a mess it was when he had it all to himself." And that is precisely what God intends—that man should be his tool for finishing his work of creation. Man, made in the image of God, is to be fruitful and multiply and replenish the earth, and subdue it and have dominion over it for God. The symbolism of the *Garden* of Eden is that a garden is a place where man's dominion is manifest; where he has brought order, beauty, unity and usefulness out of the raw materials given by God. Further, the forbidden tree symbolizes that the Garden is not man's but God's. It is a perpetual reminder to man

[1] A complete list would be far too long for inclusion here. But cf. Clement Alex., *Paed:* 2. 8; Peter of Alex., *Cant:* 13; Basil the Great, *de Hum: Gen: Xti:* 1. 591; Greg. Naz: *Orat:* 38; Origen, *Contra Celsum,* 1; Theodoret, *Cant:* 3; etc. Clement is alone in mentioning but one of the gifts—that of gold.

that he is not the owner, but the tenant, and answerable to Another for his use of it.

God gives man good materials with and on which to work, and intelligence and will to do that work of perfecting his creation. This is the Gospel of Creation, prior in time to the Gospel of Redemption, and, like so much of the Old Testament, disastrously neglected by the Church. It is Good News that God intends man to discover electricity, nuclear energy, automation and make all the improvements to life which increase the population of the world and make a higher standard of living possible for all his people. Adventures into outer space are an obedience to his command to bring the lower creation into dominion. Did not God promise his children "a land flowing with milk and honey"? And why should this be interpreted in a purely spiritual sense? Is he not a good God who lavishes his good gifts upon man, and delights in man's use of them? Are not the scientists, engineers, manufacturers, traders, rulers, etc., the creators of our complicated and wonderful civilization praising God in their obedience to this his first command, "Be fruitful and multiply . . . subdue . . . and have dominion"? For long enough the Church has recognized that the begetting of families, home life and domestic virtues are part of God's work. That is to say, the major work of women. But the work of men—industry, commerce, government, science, etc.—it has ignored, as not having any relevance to the Gospel. Here is one reason for the predominance of women over men in church congregations.

We need a vision of the Gospel of Creation, and perhaps an analogy will help. A father with many sons gives them a meccano set and says to them that the pieces are there and he wants them to make things out of them. When they are proficient, he gives them more and more pieces, until there is some danger even in the size and scope of their undertakings. There are three values in this. First, the value of the things made in themselves; their beauty, usefulness and harmony with laws of mechanics. Secondly, the value of developing his sons' ingenuity, intelligence and ability to work together. And, thirdly and most important, the value of an act of obedience and love towards their father, who does not flinch from setting them ever harder and harder tasks even with some danger attached to them. How else are his sons to develop all their powers and give him a reasonable return for his love? The Gospel of Creation demands, like the Gospel of Redemption, that we live adventurously. "He who shall lose his life, shall find it" is as true here as there, and the future is more and more to those people who will adventure, even dangerously. We applaud in the church the adventure of missionaries, but do we applaud adventurers into outer space? Both are being obedient to God's commands.

Even survival to-day is fraught with danger, and at the same time there is the possibility in sight of peace and plenty for all on a hitherto unknown scale, with power from sea-water, automation, new agricultural methods and so on. It looks as though God is saying to us that he knows, and has known all along, that this is a dangerous

life, that he is prepared to gamble on man's free will, that if we will measure up to our responsibilities as made in his image we must expect danger and adventure. It is no good complaining that this is a very insecure world when it is probably not meant to be secure, but a challenging and risky world. It is survival with glory or annihilation, which has been implicit since the beginning of the world.

And there is another risk which the Church must not suffer to continue longer. This is the risk of leaving the vast co-operative enterprises of science, commerce, manufacture, government, etc., in a spiritual vacuum open to the interference of the devil. It is now sometimes said that modern examples of "the principalities and powers" of St Paul are to be found in economic pressure groups, business cartels, trade unions and the like. It is a law of this world that the devil will seize anything that is not brought under the power of the Gospel. Perhaps the greatest task of the Church to-day is to bring this part of the total Gospel to the notice of men, and for all Christian men engaged in the vast enterprises that make up the wonder of our civilization to enlist in a campaign to bring them under the governance of God and to the praise of his glory. The alternative looks like universal destruction. The powers now in man's hands mean that we must live together as individuals, classes, nations in harmony or perish. And why not? The end of scarcity and want is in sight. The need is to bring what is unconsciously an obedience to the Gospel into conscious obedience; to see what is regarded as outside the Church as within it; to gather together the many fragmentary pieces, made so often in rivalry, to the praise of his glory. In a word, the need is for man to rediscover his true creaturely status, as the glad co-operator with God in the great task of finishing his creation. "God saw that it was good", and it must be his desire to go on seeing more and more that it *is* good. The symbolism of the garden of Eden is continued in the garden of the Resurrection, and extended in Mary Magdalene's thinking (rightly in a fundamental sense) that the resurrected Lord was the gardener.

In fact, strangely perhaps, the full implications of the Gospel of Creation have lain dormant until there has been time for the Gospel of Redemption to reveal it. Our Lord might have meant this by his words, "Seek ye first the kingdom of heaven and his righteousness, and all these things shall be added unto you". They are now being added, and that is a demonstration of the generosity of God. And we should accept them as from the hand of God, not chance or good fortune, for that leads to the devil. Otherwise, the Church will be left doing little more than propagate herself, engaged in missionary activity, church building, parish organization, a few moral and social problems, a little education, whilst the world goes on its busy and remarkably effective way, leaving the Church high and dry because it is preaching only half a Gospel. It is true we must preach the Gospel to all the world, must baptize, convert and teach men the commandments, but it must be a whole Gospel. Men must also be taught that there is a Gospel of work. That work is not merely a means to the end of the pay packet, but to the glory of God.

That the great nuclear power stations, etc., are a joy to the Lord and things man can take a pride in because he does them for God. The release of the creative energies of Christian laymen by this knowledge is immense and gives them a real stake in the Church, because it is bringing the world into it where it belongs.

The great danger besetting us in the Church is a false spirituality: a spirituality that leaves the material out, that ignores the Old Testament and even much of the New, that builds a religion on the basis of anything but Covenant, which is surely the distinctive mark of Christianity. A Covenant religion is one in which God taking the initiative meets with man, promises him his protection, love and even material prosperity, in return for faithfulness on man's part. This faithfulness is proved by man's obeying God's command to be immersed in the politics, economics, home life, etc., of this world. Moses was told to go to Pharoah, which he certainly didn't want to do. Our Lord was immersed in this world up to the Cross, and it was because of the politics of Jews and Romans, the Temple trade, as well as the more spiritual reasons of envy, pride and jealousy, that he was crucified. He did not redeem the world by merely saying his prayers or attending church services. The Christian therefore must be engaged in the world, in building up the world for God's glory, as well as doing his specifically "religious" practices, and making them both, of course, fully religious. And it will often be a rough and tumble, messy business, as was the Cross. Yet through it all there is meeting with God in joint activity. And it is in joint activity that we most easily get to know people. There will be the time for "worldly" activity and the time for prayer, and both as a result of the Covenant entered into at baptism and confirmation.

The Covenant contains two complementary themes running through both Testaments. One, the Gospel of Redemption, beginning with the second or J account of creation in Gen. 2: the fall—atonement—judgment—the saints in heavenly glory, which lays stress on man as a moral being vastly superior to the lower creation, and concentrates the theological interest in sin, grace, conversion and the sacraments as means of grace. The other, the Gospel of Creation, beginning with the first or P account of creation in Gen. 1: creation—recreation in Christ through resurrection—the heavenly New Jerusalem, which lays stress on man as the useful and functioning head of the order of creation, and concentrates the theological interest in man's relationship to history, providence and nature. This is less individualistic than the former and lays more emphasis on the sacraments as liturgical expressions of worship towards the Creator. In the former our Lord is primarily the Redeemer; in the latter he is the Christ, the Second Adam and head of the human race and of all creation.

The neglect of the Gospel of Creation theme leaves the Church badly equipped to deal with what is often called a post-Christian society. By this is meant a society in which many Christian virtues are operative (possibly through the covenant relationship established in indiscriminate baptism, etc.?), in spite of very little active church

membership. It is a society that has rejected the Church rather than God; and then, not the real Church, but its own idea of what the Church is, gathered from being half-heartedly and half-guiltily on the fringe of it—an idea which sums up the Church as being narrow, moralistic, antiquated, obscurantist and indifferent to the main interests and achievements of the present century. And there is much truth in this judgment. How to convince post-Christian society that the essential Church is adventurous, up to date as well as traditional, truly broadminded and ready to bring all men's creative activities within the orbit of the Gospel is a vital task confronting us. And in this we should begin with a true popularizing of the fruits of biblical scholarship.

Ian R. Carrick. O.G.S.

A "Liturgy and Society" Theme in Edinburgh

Much of the stone used to build the little grey church of St Columba-by-the-Castle came from the chapel of the palace of Mary of Guise, mother of Mary Queen of Scots. By the time of the 1940's, after two world wars, the movement of population to new suburbs and the departure of several families to oversea dominions, it was felt right to close the church. The Victorian "high church" phase had worked itself out and the future was uncertain. If this Scottish outpost of the tractarian revival was to continue it must be by an attempt to restate what had been vital in its past life. This would mean two things—a rediscovery of Christian worship, for St Columba's had earlier been a pioneer of the Scottish Liturgy, and the relating of this to the life of the community as a whole.

First, in 1950, came a drastic renovation of the interior, beginning with the bright blue door as a symbol of things to come. We were aided by Conrad Noel's dictum, "To beautify a church, take things out of it", and along with this came the new white walls, and the removal of a very indifferent chancel screen and numerous pseudo-artistic trinkets. A year later came the pulling forward of the stone altar, the covering of an unworthy reredos with simple hangings, and the vesting of clergy and attendants in decent liturgical garments.

This was accompanied by an even more drastic rethinking of our liturgical practice. How could we uncover, simplify and give fresh point to a form of worship which satisfied the few who attended it, but which conveyed little or nothing to any young people who might come, and which would make but little impression on inquirers seeking to discover the meaning of Christian membership? We found ourselves critical of the Anglo-Catholic liturgical revival of the nineteenth century built up around the late-morning non-communicating sung eucharist, and we abandoned that 8-and-11 pattern of worship in favour of a ten o'clock eucharist of a corporate and family kind, followed by a breakfast buffet.

Before the structural and liturgical changes could be made, they were fully explained both to the vestry and the congregation. The

bishop examined them and gave his approval. A three-evening School of Liturgy was held. We have never quite understood how it was that a vestry of critically minded Scots (deliberating till past eleven o'clock one night) accepted the proposals by a unanimous vote.

The details which here follow derive in spirit from one's experience of what may be called the Hebert tradition: see *Liturgy and Society*, by Fr Hebert, S.S.M.; *The Parish Communion*, essays, ed by Fr Hebert; and *Sunday Morning, the New Way*, ed by Brother Edward. In our particular interpretation of the parish communion movement at St Columba's there are three features which to us seem to be especially significant.

I. *We find that the Breaking of the Bread in our common prayer and the exercising of the priestly function which belongs to all Christians.*

The first part of our Sunday eucharist, to the end of the Creed, takes place in the nave amongst the people, and is perhaps a parallel with the *synaxis* of the Early Church. There are no vestry prayers, no special preparation for priest and servers while others sing a hymn. The Collect for Purity becomes a common preparation said by all, and for this and the *kyries* and the Collect for the Day all are standing.

There is an emphasis on the reading of the Bible. The Collect, Epistle and Gospel for each Sunday, in the Revised Standard Version and with short exegetical comments, are on roneoed cards. These, with the slim reprint copies of the Scottish Liturgy, take the place of bound prayer books with thin paper and small type. Men of the congregation, not specially vested, read the Epistle from the lectern. The Gospel is read by a priest from the pulpit, flanked by two albed candlebearers.

During the offertory hymn the communion elements and money offerings are brought up, the table cloth is laid and the six standard candles around are lighted, and at this point on festivals a server walks around the altar to cense it. There are no candles on the altar: austere and free-standing in the open chancel it speaks plainly of a religion of sacrifice.

The celebrant and attendants are now facing the people from the other side of the altar, and the four people who brought up the offerings take up positions in the sanctuary. There are no empty front pews, and the small amount of space between those in the front of the nave and those within the sanctuary seems to bring the altar nearer: one becomes more conscious that it is a table and a place of sharing, without any loss, however, of the sense of sacrifice and awe.

This encircling of the altar for the main eucharistic action is the setting in which we see that the whole church is priestly. What we have lost at St Columba's is the feeling that "he (the priest) is up there doing something for us": what we have gained is an understanding that the people of God are one priesthood. We all say the fine offertory prayer of the Scottish Liturgy, remaining standing for the Preface and Consecration Prayer which follow without a break; we all join in the words of the two paragraphs pleading the merits

and death of Christ and the offering of ourselves, our souls and bodies. The more than usual amount of standing which we have introduced into our liturgy has proved generally acceptable, not least amongst elderly people. In this posture we are more conscious of the presence of others and of ourselves as a body. When kneeling, especially if one's face is hidden in one's hands, one more easily shuts out an awareness of other people.

II. *The Bread and Wine of the Eucharist impel us to look outwards*—to the world, to the daily labours and social joys, and to what man has made of the gifts of God. We find we are faced with this and challenged each time we celebrate the eucharist together: our eucharistic joy is commingled with a sense of urgency and discomfort that men are living and dying without the Gospel because what happens in church has become meaningless to them; and we see that the first task, before evangelism, is that we ourselves must find again the unity between worship and daily life.

It was as an extension from the liturgy—and as a preparation for it?—that an Industrial Service was held in the church amidst the varied products and raw materials from local factories. There was, for all to see, bread and the things that go to its making, coal with its uses and by-products, chemicals, printing and fine instruments. These tokens of daily work were received by the bishop. Inserted into the short service was a form of dialogue, wherein workman, trade union leader and employer spoke unhesitatingly of their wish that there should be a new attitude governing their use of the material world.

On another occasion, for three days in the hall adjoining, there were exhibits from two dozen industries, with craftsmen at work. Centrally placed was an altar, the woodcarver completing the last stages of the work, the altar book open at the Prayer of Consecration, and a loaf of bread and flagon of wine alongside.

In these attempts to show the social implications of liturgy it should be noted that the rector of St Columba's has also been the diocesan organizer for the Industrial Christian Fellowship, which since the days of Studdert-Kennedy has not ceased to witness in this field. The small handful of parish clergy who in Edinburgh are acting as industrial chaplains as a result of this work would say at once that it has changed their ideas of ministry, and that their excursions into factory life both stem from the eucharist and send them back to it.

Then there are the monthly discussions under the chairmanship of the bishop, attended by town councillors, trade unionists, educationalists, employers and other representative men and women irrespective of any religious allegiance. This is the *Frontier Group*, inspired indirectly by the work over the years of the Christian Frontier Council and the teaching of Dr J. H. Oldham. The Group meets in a neutral—that is to say, non-ecclesiastical—atmosphere, to explore the large and for us uncharted borderland between the life of the church and the life of modern society. There is no exclusive emphasis on the problems of daily work, though these are often conspicuous. Christians in the group are not there as "the boys with all the

answers" but to learn and to share, knowing that the Christ of the eucharist is not limited to his priestly Body the Church, knowing that the things of the created world have already been lifted into the mystery of his Godhead.

III. *We find we are part of a widely significant movement.*

We are encouraged to find that what we are doing is approved by many kinds of Christians in widely differing traditions. It is slightly amusing when sometimes newcomers cannot tell whether we are "high" or "low", and we say that it takes us all our time to be the Church. *The Church of England Newspaper* called us a "low church outpost of the catholic revival", and Presbyterians welcome our westward facing position of the presiding minister, as in their own communion service. A Melbourne tram driver has a letter to his church newspaper, speaking of our "liturgical changes linking the life of the common man with the central act of Christian worship", while a Danish pastor, writing in his newspaper with excellent sketches of our liturgy, says that this is an attempt to link worship with daily life, "without which the Church cannot missionize".

An evaluation of the Liturgical Movement in terms of this actual congregation would best be made by a layman, for the clergy easily assume that their insights and enthusiasms are shared and understood by the majority of their people. Yet it is true that almost everyone in the small congregation which existed before "the revolution" has stayed on and become part of it; and that in nine years the number of communions made yearly has risen from 700 to 5,000. It is clear that the substantially increased giving in the weekly envelopes is part of the new understanding of the meaning of the eucharistic offertory itself. And it is obvious that there is a lively family spirit beyond what is found in some other churches—so that it would be difficult for a newcomer to slip out of the building without being spoken to and invited to breakfast by a number of people.

Nevertheless, we do not wish to create the illusion that what we have done and what it seems to signify at once commends itself to everyone who shares our liturgy. A number of university students come to us at the beginning of the academic session, but they do not all come back. Perhaps what they find is just too different from the high, low or wide churchmanship of their English parishes. The thirty to fifty students, with their own chaplain, that we are left with form a distinct but not separate part of the total congregation. Within this student group there will be a smaller number still who "think eucharistically" and who would entirely identify themselves with the general trend of this article.

Similarly with the basic Columban congregation, there is the small inner core of those who "go all the way". But some of the others could be happy in any church where there was a satisfying blend of worship, music and fellowship. And although in the diocese what we have done seems to be well known, none of the half-dozen churches of a parish communion outlook has attempted anything in this particular direction; and of course we are bound to be considered strange by those Anglicans who only Scotland know. But at least we

have done nothing without episcopal permission. Our bishop at first gave approval to what was then regarded as an experiment, and spoke of it as a limited thing; later he encouraged its continuance and commended it to others for study, and has himself several times been the celebrant.

The larger question of what the Liturgical Movement means in the life of the Church as a whole is engaging widespread attention. The already voluminous literature, both popular and learned, in German, French and English, in Europe and the United States, shows that here is something far more than a revival of worship. The French speak of it as a new reformation, and the kitchen table altars of the priest-workmen, with the thronged fashionable churches where high mass is celebrated facing the people with a surprising degree of declericalization, are evidence that this is so. The Iona Community, as representative of this movement in the Presbyterian Church of Scotland, finds in it a criticism of modern capitalist society, and of the complacency of the Church in that society. Christians separated from each other by the excesses of protestantism or catholicism find in it a way to get behind the Middle Ages and the quarrels of the Reformation period, to a new understanding of the undivided Church, and so to a new hope of unity. To all, it is becoming clear that the Breaking of the Bread is no esoteric mystery, but the key to the meaning of Christ, in the Church, and in the world of men.

E. N. Kemp.

The Temple of the Lord[1]

Living a few miles behind nowhere and, apparently, many years behind the times, certain things come to me as a shock. It comes as a shock to hear that it is still fashionable to talk about the "problem of communication". It comes as a shock to discover that the Church of England—with laudable dictionary tidiness—wants to turn its attention to the problem of canonization as soon as it will have finished—if ever—with the canon law. It comes as a shock to have to admit that at a time when almost every eye is turned towards the sputniks that, perhaps meaninglessly but as a matter of fact, have been thrown out of the very stratosphere of our planet, the Church still feels happiest in the contemplation of its four walls. Is there any connexion between our strange obtuseness, our rather comical self-importance, our very understandable huddling together for warmth in a cold and unsympathetic world? I submit the following reflections, half hoping, perhaps, that someone will convince me that I am wrong.

The Problem of Communication. I often feel full of envy for those many in our Church who seem to be so certain of *what* they have to communicate and whose only difficulty seems to consist in "finding the right word" for it. How good it must feel to know that it is only

[1] Cp. Jeremiah 7.

the intellectual dishonesty, the moral turpitude or, at best, the in vincible ignorance of one's listeners that create the problem. How lovely to know that one knows, even if one knows not always how to make it known. How unselfish one's wrestlings with words and meanings! How lucky not to be troubled by awkward questions: What kind of revelation is it that somehow seems to come to a dead stop within me, simply because I happen to have got stuck in the thought forms of the day before yesterday? Was Christ the same only yesterday—and perhaps to-morrow? Is it after all a mistake to think that the test of one's understanding is the ability to convey it? How do we reconcile a concept of the truth which we *have* with the words of our Lord: I am the truth? How can we claim to have what, at best, we can only hope will one day have us?

Concretely, as one example: do we know what we mean when we talk about the Father, the Son and the Holy Ghost? I have no doubt that the doctrine of the Trinity is the attempted formulation of the central Christian experience. But do we understand it? Do we understand what it points to? The fact that the notorious trefoil leaves and triangles still crop up in our preaching and instruction speaks against us. Such analogies are purely verbal and it would be as relevant, if less reverent, to use the Marx Brothers who were—or the Beverley Sisters who still are—three. A dose of Logical Positivism would do most of us a world of good, for most of the time we believe in words. To believe in the statement, "Jesus is Lord", is not the same as believing in Jesus the Lord. To believe in the doctrine of the Trinity is far from being the same as believing in the Holy Trinity. It is not our difficulty to convey our belief in God to others—we hardly even try. Our difficulties are due to the fact that we try to convey certain words which, for us, by reason of our upbringing, have absorbed many associations of great emotional power, to those who just have not got such associations. As it is irrelevant whether we fail or succeed in such efforts—the spread of religion and credulity is the opposite of the proclamation of the faith of Christ—those difficulties are irrelevant.

But more: the doctrine of the Trinity—like the doctrines of Creation, Redemption, Justification, Sanctification—was nothing if it was not an attempt on the part of the early Church to express its apprehension of the incomprehensibility of God. If I may pun: he cannot be understood because he stands over us, absolutely and always. He prevents as well as follows us. (Or was that an overstatement of the Reformation?) Every proclamation of God, of Jesus Christ, whether from the pulpit, in the lecture room or on the mill floor is, at least by implication, a proclamation of the Trinity, for God is the Trinity—whatever that may mean. We therefore can talk about God, about Jesus Christ, only in prayer; just as our prayer can ultimately be nothing else but the proclamation of that God. No proclamation—in thought, word or deed—can ever be more than the request that "HE" who is "IT" may make himself known through my words which never could make him known, unless he prevented and followed them as well as me. Every sermon is a new beginning;

As soon as I forget that and believe that I am proclaiming something I *know*, I have already substituted for "HIM" who is "IT" something of my own construction which, however thrilling to me, must ultimately bore my listeners. If there is such a thing as the problem of communication, it exists between God and me, not between me and my listeners. The more we wrestle with the problem where it really exists, the less we shall feel inclined to fight its shadow.

Authority. When a Church has mistaken the nature of its proclamation, it is bound to misunderstand the nature of its authority. When it thinks that it *has* the faith, that *it* has to hand it on, preserve it and purify it; when it feels responsible for—not just to—God, feels it has to fight for him, defend him; then it begins to take itself frightfully seriously. Then, to the outside world it begins to look rather comical. It is bound to become a hole-in-the-corner affair, a sect, a party, an ideology. And the more it bangs little tables with little indignant fists, the more will its voice be drowned by the clamour of other products which also claim to wash whiter than white. (It is the mystery of election, as occasional readers of the Old Testament should know, that when you insist on it you "have had it".)

It is reckless of a Church to say: "Listen to us." It is more reckless still to say: "Look at us." But it is ultimately just as dangerous—when we begin to fear that our invitation may have ambiguous consequences—to produce better because deader saints. Whether Saint William Temple was a greater saint than Saint Lenin only God can judge. A Church who thinks it can "prevent" that judgment puts itself on a level with equally proud ideologies. A Church which defends God must produce plausible-looking defenders, and such cannot usually be found among the living. A Church that believes it exists, that hopes it will continue to exist *only* because God defends *it*, can do without saints. (It need not be any the less grateful to God for having brought much sweetness to maturity inside and outside the Church.) But worse: there is something very disturbing about a Church which begins to feel that, perhaps, Jesus Christ is not quite enough. We fear that to gaze only on him may be—of course, not to us, but to the people without—a little boring. Yet it is unintelligent to expect men who cannot see the sun to rejoice over a candle. Or is it perhaps a sign that we ourselves cannot see as well as we would and are in need of that eyesalve which is mentioned in Revelation 3. 17 f.?

Trying to bolster up one's own authority, the desire to array oneself in smarter and more dignified attire is natural. Looking for saints is only one of many activities working towards that end. The end is vain: "But it is not so among you", said he whom we fear needs a little backing before becoming wholly presentable. The Church is not supposed to have or possess any authority. The world is torn by conflicting authorities, ranging from the pronouncements of dictators to the announcements of the purveyors of tooth paste. The world is convulsed by the conflicting claims of people who "know". Into this world we are pushed as those who do *not* know, with a message for which we cannot possibly be responsible, because

it is the message of the resurrection from the dead. Into an age which believes it believes only what can be proved, we have to shout something *we* can certainly not prove. We are commissioned, by our complete renunciation of any authority, to point to him to whom all authority has been given in heaven and on earth—and under the earth. It is the authority from beyond all human authorities—certainly from beyond the authority of the Church. His is the power which is the giver of all human power and to which the Church may point in its powerlessness (cf. Matt. 6; 1 Cor. 13; 2 Cor 10–12; and *ad infinitum*). His is the power which—thanks to the strange perversion that turns all things human against their giver—in this world is only known as failure, as a cross. This failure, which is also the Resurrection from the dead, we may share. But we do not want to be a failure—and that is why we are. Much could be said about this. Let it suffice us what our Lord has summed up "in his inimitable way": "Whoever would have his life will lose it, and whoever loses his life for my sake will find it."

Establishment. Having lost our only wisdom, the fear of God, the knowledge that we know nothing, we were forced to assert our dwindling authority. This in turn drives us in upon ourselves. The world seems cold and unsympathetic. It does not want to know what we think we know. It does not want to believe what we believe we believe. It prefers the ecstasy of jiving to our promise of Paradise. It sometimes turns downright nasty—especially where it is red. So we shrink, and every Christian man's church becomes his castle—sometimes his sepulchre. Our energies are swallowed up by keeping things going, and we like to have it so. We should not quite know what to do with ourselves if there were no boards of finance, no old churches to be maintained, no committees to sit on, no tradition to be kept up or to be upset. What could we do if suddenly all this were taken from us and we were free—dreadful thought—for our real task: the witness to the love of God in Jesus Christ, *only* Jesus Christ, "as deceivers and yet true . . . as dying, and behold, we live; as chastened, and not killed; as poor, yet making many rich; as having nothing, and yet possessing all things"?

Christianity is dynamic and outgoing. It kills those who want to hold or uphold it, as the ark killed Uzzah, that old religious man. It stinks like manna when it is kept for to-morrow. And yet, how can we "go out" as long as we have our only too patient backs crushed by numberless empty churches, multiplied by ten by our "unhappy divisions". Ten bazaars to scrape together the wherewithal to keep going ten desolate castles of Christendom, where one church would do—and could do what alone justifies its existence! But how can we come together as long as we look at our candlesticks and our apostolic succession rather than at the needs of the world? How can we come together as long as we believe that we are right? How can we help believing to be right as long as we do not know ourselves confronted by the living God before whom all are wrong? And how can we find out our ignorance while we are so busy keeping our castles? O circule vitiose, hallowed be thy name!

What can we do to let him whose name, after all, we wish to see hallowed, break the vicious circle? Only, as always, one thing: Repent, ask to be turned 180 degrees, if must be by main force. At the risk of losing all we love not wisely but too well, we must turn without reserve towards men, as ambassadors of Christ (2 Cor. 5. 17 ff.). All men's concerns are ours. Our concerns are Christ's. (1) If God has reconciled the world to himself, then as Christians, as theologians, it is our task to let the light of his word shine into all human affairs. The study of politics, of the economics of backward areas, of nuclear physics and nuclear threats, the study of Eastern hunger and Western cultural decay, of technological necessity and hybris, of "admass", depersonalization and sex, is the task of the theologian, the Christian. (Even at the price of having to neglect for a while the researches into the Qumran society, the study of Anglican and Roman divines, and the best methods of keeping the church's finances in order.) What has the Incarnate Word to say to our age? Trying to discover that, we shall soon realize where the "communication" has broken down and our consequent humility will not be a virtue but a necessity.

(2) Our activities, following our studies, must be directed towards the low, "the least of his brethren". Christian taking must become Christian giving: not a begging for the tower restoration fund, for the repair of what God wants to destroy, but for the orphans in Korea whom we helped to liberate, for the refugees all over the world, for the thousand-and-one groups of the hopeless, homeless and helpless. Doing that we may forget our own importance and perhaps produce men and women whose light may so shine before men that *they*—not we—may see their good works and glorify—not us—but our Father who is in heaven.

(3) For this task the Church must be freed from almost all its present financial and institutional burdens and commitments. It must let its dead bury its dead. Is the parish as we know it now, is the ministry as we know it now, still necessary? Are our theological colleges and faculties as we know them now still edifying? Are our missions still helpful? In the face of this task our "unfortunate divisions" are seen as the final blasphemy. By multiplying our burdens they make us unfit for our task. We become the salt that has lost its savour. We cannot overcome those divisions by looking at our differences. Only Christ can heal them when we look at him and stop looking at ourselves, when we can pray sincerely that he should destroy our churches to build his Church. He who came to reconcile the world to God is the same who one day will judge us quite simply by what we have done to the least of his brethren. By letting ourselves be called into our task, we shall find the unity that is our only health, the humility that is needful and the zeal for truth which is the love of Christ.

The Church not only *has* a frontier with the world. It is the world's frontier. (We all are frontiersmen, pioneers. The frontier runs right through our hearts.) When the Church tries to live in its own light, it becomes the place where all human striving is revealed as ludicrous

or pathetic futility. When it knows that it can live *only* by losing its life, it can become, by the grace of Christ, the place where all human striving is made meaningful in the light of the promise of the resurrection from the dead.

WERNER PELZ.

Theological Education in Russia

IN May and June of this year, a small party of Anglican Religious spent a fortnight in Russia visiting Religious Houses. They were able to learn something of the method of training men for the ministry of the Orthodox Church in that country. The following account makes no claim to completeness or even to perfect accuracy in detail. It is given here simply because the facts are little known and will therefore probably be of interest to readers of THEOLOGY. If I have misunderstood anything that I observed, I apologize; but I trust that the general picture here painted will give a fair outline of the practice of the Russian Church.

There are two courses provided for the training of candidates for the priesthood. All undertake the first course at one of the eight seminaries. This course lasts for four years and is designed for young men of the age of eighteen who have completed their secondary education at a state school equivalent to what we should call a grammar school. Some students are selected at the end of the seminary course to do a further four years at one of the two academies. The lecturers at these colleges are in many cases laymen; this, I believe, is in line with the Orthodox tradition of separating priestly from academic functions.

Students receive most of their instruction in the form of lectures. At Leningrad we were told that there are usually two lectures in the morning and one in the afternoon, each of which lasts for two hours.

The subjects studied include Holy Scripture, liturgics, homiletics, patristics, dogmatic theology and moral theology. It is plain that great stress is laid upon a knowledge of the Fathers, and it seems probable that the Fathers are the primary source of comment on the text of the Bible. The Patriarchate has recently published a new edition of the Bible in Russian. This is very well produced. But its text appears to carry little or no critical apparatus. Books are still hard to get; but when the Academy at Leningrad was re-opened after more than twenty-five years, its library was returned. Apparently the books had been carefully warehoused for all that time.

Another function of the theological colleges is the provision of correspondence courses for priests who were ordained before the "revival", when no theological education was possible. At Leningrad we saw some of these older priests, who had come to be examined.

Much the most interesting and illuminating information came from our experience of their examinations. We were permitted to sit in on several of these at Zagorsk. The method was somewhat surprising to Western spectators, but it is traditional in Russia, in both

secular and religious examinations. Five days before each paper, a list of the questions which are going to be asked is made available to the students. On the day appointed they meet in a lecture room where they sit before two tutors, one of whom is called the examiner, the other the assessor. These two have before them the questions typed on slips of paper, which are placed face downwards on the table. The students are called up one by one; each picks up a paper at random, reads his question aloud, and then has a few minutes in which to collect his thoughts. When his turn comes, he answers the question orally and has to face supplementary questions put by the examiners. The first examination that we were present at was on liturgics. Here the student could consult a book while thinking up his answer; the book apparently gave the text of the services but no rubrics. The questions we heard asked were: "How is a priest buried?" "Can baptism be shortened if the child is ill?" "Why is there an antiphon which refers to martyrs in the marriage service?" "Why is wine given three times in that service?" In the examination on homiletics, we heard students answer such questions as "Why is there special need for preaching to-day?" "What are the difficulties of the preacher?" In this examination, every student had to give in outline an extempore sermon for some stated occasion. (One young man had to provide a sermon for the fourth day in the Octave of Easter.) Stress is obviously laid on extempore preaching, but in such a way that the student is in no doubt but that this can only be done effectively by one who is in constant communion with God by prayer. (There was a touch of humour in the retort of the examiner to a candidate who made this point, that improvised sermons can only be preached by one who has attained close communion with God; the examiner then asked dryly: "And have *you* got to that stage?")

We also sat in on examinations on the New Testament. Here the questions called for a knowledge of the text and background of St Paul's Epistles and of the doctrines with which St Paul was chiefly concerned. The answers were emphatic about the imporance of unity in the Church. It was in this examination that we gathered from the supplementary questions that the Fathers are the chief source of biblical commentaries. For example, one question asked was, "What was St Paul's 'thorn in the flesh'?" The answer referred to various opinions which have been held about this. Then a supplementary question was put: "And what was St John Chrysostom's opinion?"

As far as we could make out, all examinations are held in this form, but students at the academies write a dissertation at the end of their course there.

The general atmosphere of the colleges we visited was very good. There was discipline, but it was not "regimental". The students relaxed and laughed easily at the end of each period. We gathered, too, that they are just as liable to pull the legs of their tutors as are their English counterparts. Most of the students were obviously destined for the secular priesthood, but at Zagorsk, at any rate, a few were already Professed Religious. The colleges are provided with such equipment as filmstrip and cinema projectors. The uniform of

ordinary students is a black suit which buttons right up to the neck. They continue to shave until ordination. It was interesting to see how earnestly the students preached their outline sermons in the examination, quite unabashed by the presence of their fellow-students and of a party of foreign observers. They seemed to be free of the tendency to self-consciousness which afflicts most English theological students in such circumstances.

It is hard to say anything of the relation between theological colleges and the Government. We were certainly not of the opinion that is sometimes expressed in the West, that the Church in Russia has simply accepted her new freedom and in doing so has "sold her soul". I should say that students in these seminaries are being carefully trained for a difficult situation. They are encouraged to be patriotic; but to be so does not necessarily imply giving up an independent point of view. In this connexion, it is perhaps relevant to describe the work of a Government-appointed official attached to the Church in each provincial centre. This man seems to be accepted quite readily by the Church as an assistant in the provision of material equipment—in fact, he was described to us by more than one ecclesiastic as "the helper in material things". No doubt in a bureaucratic society it is a great advantage to have an official "contact man" when one wishes to obtain scarce machines and equipment. And though of course we had our own ideas about this officer's other functions, no one seemed in the least uneasy or guarded in his conversation when he was present.

We were told more than once that the present system is more satisfactory than the old, at least in one respect. For in pre-revolution days the seminaries contained many students who were there simply because there was nowhere else where they could receive any education; but now there is no doubt of the genuineness of the candidates.

It is obviously impossible to give any final judgment on the basis of so short an acquaintance as we had, but we were convinced by what we saw that the Church is much freer than we had expected, and is using her new freedom with prudent zeal to prepare for the future.

MATTHEW SHAW, S.S.M.

Training for Mental Hospital Chaplains

THE relation of religion to psychiatry is now becoming more and more a live issue in this country, and one reads with avidity and interest of the thirty years' work of the Council for Clinical Training described in the recent "American Letter" from Thomas J. Bigham (THEOLOGY, January 1958).

In this country as yet we have no official training for the rather "specialized" field of Mental Hospital Chaplaincy ministry—a sphere of our ministry where, more than in any other, a "little knowledge is a dangerous thing". Ordinands who feel a vocation to this work might be able to arrange for a curacy in a parish within whose boun-

daries there lies a mental hospital. Valuable experience, it is true, might be gained in this way, but this is surely not adequate unless he is helped by some experienced chaplain. Clinical experience should be just as vital to the theological student who is soon to be endowed with the cure of souls as it is for the medical student soon to be given the care of the body.

The curriculum of theological colleges is probably already overburdened, and more and more specialized subjects are being brought into the teaching program. Consequently much might be done during the vacations, especially in theological colleges who do not hold a fourth term in the year. The first stage in the program of training for potential mental hospital chaplains could well begin by spending one or two periods during vacation working as a ward orderly in a large mental hospital. This is not difficult to arrange, when hospitals are so short-staffed. Here is a wonderful opportunity to observe and understand the mentally sick soul. Here students can read real "human documents", for it is the nurse or orderly who is with the patient hour after hour; living with him, day in, day out. With the permission of the medical superintendent and the co-operation of the hospital chaplain, such students might be allowed to attend medical staff meetings and discuss relevant problems with the psychiatrists or medical officers in charge of the respective wards. Notes of observation might be discussed at special meetings, to the mutual benefit of student and doctor.

After the student has gained insight into the routine of the hospital and "found his feet" (probably in more senses than one!) there can follow the second period of his training, which will now involve more study and case-work. A number of lectures might be arranged, and a series of selected films shown. Such lectures might deal with such themes as "Varieties of Mental Disorder and their Treatments"; "The Art of Interviewing"; "Pastoral Counselling"; "Ministry to the Alcoholic/Psychopathic Personality", etc. Along with lectures and films, tape-recordings of "live" interviews can be played back, and prove most valuable in teaching the student and helping him to criticize constructively. In this way the theological student would learn how to recognize mental illness in its incipient phase, and so play a vital part in preventive care.

Seminars and discussion groups can also be included in this second stage of training. Three or four patients might be chosen for particular study by each student, case-studies made and discussed in various groups. A daily seminar of this kind provides the student with the opportunity of observing the work of others in the group, as well as receiving valuable help with his own ministry. Selected books can be recommended for reading and review throughout the course, and the work of each student given daily attention by an experienced chaplain. It is probably not impossible for a student to spend two periods of six weeks, or three periods of a month, on such an organized course. Let it be emphasized that such periods can only touch the fringe of the great problem of the pastoral care of the mentally sick, but it can arouse a growing insight and greater in-

terest into the experiences of the "mind diseas'd". Something will have been learnt about mental illness, the relationship between psychiatry and religion, and the priest's role in relation to the mentally sick. Nevertheless, the student must not think himself competent merely because he can now utter a psychiatric jargon or dribble medical terminology. Three months in a mental hospital is no guarantee that he will now be able to deal successfully with all the delicate and baffling inner problems of his people. Yet it is hoped he will gain in that understanding and wisdom which is so necessary for the good priest and the wise counsellor and guide.

Theological colleges which are situated near mental hospitals are able to forge valuable links, yet there is much to be said for students living in a hospital during their course of training. In this way valuable contacts and informal discussions with staff, both nursing and ancillary, can be fostered and the atmosphere of the hospital felt.

No one would wish to be operated upon by a surgeon who had only read books and taken notes at lectures. Such a surgeon might faint at the sight of blood. There are probably many priests to-day who "faint" in their well-doing when confronted with the mentally sick. A clinical training of students aims at putting on the feet of the young priest the "preparation of the gospel of peace".

By the kind permission of the Hospital Management Committee of the hospital where I minister as the full-time chaplain, I have been permitted to experiment on some of the lines outlined above, and have begun to hold training courses which have been attended by students from several theological colleges.

If other mental hospitals can be encouraged to "open their doors" for the training of theological students and potential mental hospital chaplains, much more might be done in this field and official training schemes and centres established. By knowledge and experience so gained, the Church may arrive at a new understanding of the religious significance of mental illness and of the laws and forces involved.

NORMAN AUTTON.

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The Rev. N. W. J. Autton is Chaplain of Deva Hospital, Chester.

CORRESPONDENCE

TRAINING FOR A PROPHETIC MINISTRY

To the Editor of THEOLOGY.

DEAR SIR,

There will be much general agreement, I think, with the Rev. Graham Neville's plea in THEOLOGY for August that the training of ordinands needs considerable revision. In particular I should like to support his contention that the theological colleges need to be released from the strait-jacket of G.O.E., and much more opportunity provided both for specialized and wider reading. A young clergyman with whom I was in conversation recently, and to whom was recommended a new book on the Reformation, replied: "Oh, we did enough of that at my theological college." It is pathetic when theology is regarded as something "done" for G.O.E. and not as a science for the life-study of every priest.

But there is one function of a theological college, and that I believe the most important, which Mr Neville appears completely to overlook. That is the training of ordinands in a life of prayer. If the "semi-monastic" theological colleges were out of touch with the world, at least they put this in the forefront of their objectives and sought to bring their students into touch with God. It is not without significance that the Little Brothers of Charles de Foucauld, who completely identify themselves with the life and work of industrial Marseilles, receive their training in the middle of the Sahara. Such a withdrawal before beginning a ministry is, of course, not without Dominical authority. The older theological colleges, in at least a limited way, have attempted to provide such a time of preparation when a man may learn to "wrestle with God". It is extremely doubtful whether the student in Mr Neville's proposed set-up, immersed as he is to be "with the actual, humdrum, faltering and often bewildered congregation of an ordinary parish", would ever have the opportunity to learn a habit of prayer and reflection, without which the Church, or its individual ministers, will never be able to bring the mind of Christ to bear on contemporary problems. And isn't this just what is needed?

As a Service Chaplain one belongs to, and is very much integrated in, a secular society. One knows both from one's experience, and many failures, in the life of prayer, that without it one has no contribution to make to the society in which one lives.

Yours sincerely,
C. E. MOXLEY.

ROYAL AIR FORCE,
MELKSHAM, WILTS.

To the Editor of THEOLOGY.

DEAR SIR,

Mr Neville's article in your August number is an excellent critique of the present state of training for the ministry on grounds of

content and method. Yet there is the further question of the direction of ordinands—by advice and persuasion, if not by more debatable compulsory methods.

What would we think of an army, faced with the need to muster airborne units to meet the conditions of modern war, but which continued to train men to fight as massed infantry because this well-established mode of warfare was well known to the training instructors? Is this too unfair a parallel to draw with what is happening in our theological colleges? Men are trained to be parish priests within a certain assumed framework—a committed congregation, a "live" church, etc.—a framework operating, alas, in an all too limited number of parishes. Whereas the need is for priests working outside the limits of such comparative "luxuries".

No one would deny the heart-breaking difficulty of a theological college principal's task in directing too few men to too many clamant parishes, yet in the process missionary strategy often appears to be sacrificed to pastoral familiarity.

Supposedly men go from their colleges "to the places where they are most suited"; the result is an acute dearth of men in the places where they are most needed—the vast unchurched areas of our industrialized society. Meanwhile, the universal shortage of clergy effectively screens the fact that we can go from our colleges to a situation "tailor-made" for us and perhaps never realize that we have not been "tailor-made" to go to the situation where God needs men most.

Yours sincerely,
B. Pritchard.

The Parsonage,
Dawood,
Bentley,
Doncaster.

CONCERNING CONFIRMATION

To the Editor of Theology.

Dear Sir,

Having been for once a back-row member of the congregation instead of one of the presenting clergy at a Confirmation, may I pass on for consideration two impressions?

1. The whole congregation, myself alone excepted, remained seated throughout the laying-on of hands, interested only in identifying their sons or godsons as they went up. There was no attempt to assist the bishop or the candidates by their prayers.

2. The climax of the service was obviously the bishop's address. He was a much-loved and much-respected bishop, with the reputation of being an arresting and forceful preacher, and he did not disappoint his hearers. But his success put even more into the background the laying-on of hands.

I begin to think that Confirmations are often too large and too "impressive". Surely the only thing which needs stressing is the gift of the Holy Spirit through the laying-on of hands? Everything else

which we so ardently desire will follow from this. The bishop therefore, in his brief introductory words, should earnestly beg the congregation to remain in prayer throughout, adding their own prayer to his for each candidate, and should require the number of candidates to be kept small enough for this to be reasonably possible.

There can, one imagines, be no congregation more favourably disposed to hear a sermon than that at a Confirmation—candidates, parents and friends alike—but I suggest that it is a mistake to regard the occasion (to use the modern phrase) as an opportunity for evangelism. The Prayer Book makes no provision for a sermon, and candidates who have been well prepared need none. Perhaps the bishop would do best to dismiss them after their blessing, and speak to parents, godparents and friends only. Let the candidates on this occasion be impressed by the bishop's act rather than by his words. It may be that our forebears were right after all in making less fuss about Confirmation, allowing it to be much more of a normal and natural event in the development of the Christian life.

Let us beware also of loading our young people with burdens and obligations. Their baptismal vow is all-embracing and all-sufficient, and their breaking of it is enough for them to repent of. In our anxiety we compose excellent rules of life to which in moments of enthusiasm they pledge themselves, but we should do better just to remind them of their baptism. Surely a solemn signing of the electoral roll, which was devised as an instrument of local church government, would be deplorable. There are names on mine of some who have never entered the church in all my twelve years, names even of others who have become enemies of the church but wish to retain a say in its government. I have not, and should not wish to have, the power to remove any. It is not an inspiring document for solemn signature, and it is difficult to see how it could be refashioned to form any true picture of church membership. That must be left, despite all our human fears, misgivings and anxieties, to the baptismal roll.

Yours faithfully,
J. H. B. Andrews.

Chittlehampton Vicarage,
N. Devon.

COMMENTARIES ON HEBREWS

To the Editor of Theology.

Dear Sir,

The first two articles in Theology on Biblical Commentaries, "Isaiah" (November 1957) and "Acts" (April 1958), were in keeping with the editorially announced objective "to supply information and guidance about the Commentaries that are available on different books (or groups of books) in the Bible"; being most helpful in checking the present usefulness of the various commentaries in my

personal library, as well as being a guide to future purchases; for reliable Commentaries are indispensable in any priest's library.

However, the article on "The Epistle to the Hebrews" in June 1958 is disappointing. Neither the Clarendon Bible (by F. D. V. Narborough) nor the Moffatt New Testament (by T. H. Robinson) Commentaries are mentioned at all; both of which were recommended when Hebrews was the set book for New Testament study when I was at college in 1945. It seems surprising that Prof. Moule has apparently completely overlooked these volumes in two of the more recent series of English Commentaries. Could the oversight possibly be rectified?

Yours faithfully,

WYALONG,
NEW SOUTH WALES.

G. H. OFFICER.

[The writer of the article regrets that he did not attempt to give an exhaustive survey of all available commentaries, but concentrated on certain representative works only.]

A 20TH CENTURY FOLK MASS

To the Editor of THEOLOGY.

DEAR SIR,

Experimenting with a record of the Hammond Organ version of Fr Beaumont's Folk Mass among young people of an industrial parish in Bristol produced the following comments:

1. That it was easier to listen to than Merbecke.
2. After a few weeks we would get sick of it.
3. That if Folk Mass meant contemporary music of the people, then this record was quite alien to their ideas, being unlike their four accepted forms —"Pop", "Rock", "Skiffle", and Trad. or Modern Jazz.
4. For comparison, records of the singing at Billy Graham's Harringay Crusade and of the Gregorian Chant of Solesmes were also played, and voting in order of preference for an alternative to Merbecke produced this result: Gregorian first, Folk Mass second, Graham last.
5. Commenting on the surprising first choice of Solesmes, many said that this sounded fit for God. This suggests that we have first to educate non-churchgoers to God's catholic taste in music, but some weeks earlier everyone present had taken part in a secret ballot on the question "Does God like Jazz?" The voting was "Yes" unanimously.

The group were all members of a youth club where they met twice a week to dance to records. The only records used were "Pop" and "Rock", and most members had personal collections of records of this kind.

About half the group were familiar with a Parish Communion using the Merbecke setting, the others were non-churchgoers.

These findings and two similar subsequent experiments in other parishes which produced broadly the same results, in some degree support the conclusions of your article in THEOLOGY for September; but not in one fundamental point. It is agreed we want a setting the paper-boy can whistle, but Fr Beaumont has not yet found it. It may be exaggerating to suggest that the Folk Mass appeals chiefly to those who find the Footlights review and Salad Days irresistible, but I am

sure that only those who lived in the '30's and before have any real affection for the "ever-greens".

The Folk Mass will not do for the young people of an industrial parish because it has grown from a cultural pattern not their own, and we need to realize how narrow their musical experience is. Even popular classics and light music are beyond it, and "My Fair Lady" is too "U". Perhaps Fr Beaumont could now devote his skill to evolving another setting not in a J.C.R. with undergraduates, but in an Espresso Bar with Teddy Boys, resting his manuscript on a juke box. This too would be transient but more long-lived than the Folk Mass in starting where we are, not where we were.

Lest all this seems hyper-critical, let it be said that even if the Folk Mass had never become part of a church's worship, and the writer knows of at least two parishes in Bristol using it regularly, then we would still be enormously grateful to this work of a pioneer, and can only look forward eagerly to his second thoughts.

Yours faithfully,
PETER COLEMAN.

BOOK REVIEWS

A STUDY IN ETHICAL THEORY. By D. M. MacKinnon. A. and C. Black. 21s.

No one is going to find this an easy book, neither philosopher nor ordinary reader. For the latter it isn't, for one thing, the sort of book he expects these days on moral philosophy. Roughly he expects either an example of that minute piecemeal analysis of ethical concepts which fits nicely into an article or into a book which is really a collection of articles; that, or else yet another essay, long or short, in meta-ethics, an attempt to define or exhaustively characterize the peculiar nature of ethical language itself. It is a measure of the greatness of this book that it won't fit either expectation.

Prof. MacKinnon of course *does* both of these things, carefully analyses instances and searchingly questions the sort of ethical "talk about talk" which fills the air. In fact, if you merely *look* at this book you will be misled. The title and the table of contents seem to belong to a kind of text-book. After the introduction there are chapters on Utilitarianism; Kant; Moral Freedom; Butler; Ethics and Politics; and Ethics, Metaphysics and Religion. But how very different is the style and content of these chapters from that of a book which merely surveys a number of varieties of ethical doctrine! Prof. MacKinnon's first words are, "This book is sadly inconclusive." Yes, sadly inconclusive in the way that life is, or perhaps in the way that Beethoven's last quartets might be called musically "sadly inconclusive", where there is in principle (not just practically) no possibility of saying what there is to be said within the limited medium at hand. Not all the conceptual apparatus in the world, nor the greatest degree of linguistic refinement, would be adequate to the realities of moral experience.

Do more than merely *look* at this book and its depth reveals itself. Here we have not so much description of theories as meditations, seemingly disconnected, yet (I suspect) organized according to a most elaborate *understanding* of the character of moral discourse. The Introduction plunges us immediately and without warning into a discussion of Prichard and the question of duty and interest. Call the organization "cyclic" if you will. The same themes reappear, with new "lighting effects", in every chapter. And the book concludes by posing the question of the bearing of metaphysics upon ethics. It is not easy to cite parallels. In places one is reminded of the meditative cast of Marcel's Giffords. Yet there is a hard, keenly tempered analytic edge to MacKinnon's writing which places it at once within contemporary Britain. Santayana once said that he decided to master the English language perfectly so that he could use it for saying as many un-English things as possible. This is what one feels about Prof. MacKinnon's perfect mastery of philosophical styles, whether of Kant or Wittgenstein. He has unlimited sensitivity to the sort of things which Wittgenstein and his followers have taught us about language, yet what extraordinary things he says! Who would have expected this kind of analysis, and in such depth, of words like "hope" or "apostolate"?

There are obscurities; but on whom do they reflect, author or reader? This is the kind of book which imposes its own conditions upon its readers. Take it or leave it, but don't complain that it isn't another sort of book. And what is there for a reviewer to say of a book which is not to be summarized or described without gross distortion? One can give some examples:

> (1) "Hope" has a very different grammar from desire; one can hope for that which one knows it would be pointless to desire either in the way a man may desire a drink, or success in an enterprise, or even the improvement of his character in certain respects. Yet hope is not mere wishing in the way a man may wish it had not rained on his birthday, or that it will not rain for his holiday, or that he may live to see the beginnings of space travel. A man does hope, of course, to recover from an illness, or that a friend's marriage may turn out well. We understand what it is to hope, and we know that, among other things, to hope is not to demand, to exhort, even to request; what we hope for we acknowledge by hoping, to be in part outside our power. There is an element of *receptivity* in hope (p. 255).
>
> (2) We all know what it is to find no alternative to condemning others; to have been made aware of their shortcomings in such a way that we have no alternative in integrity but to condemn them. When a man, for instance, comes to see clearly and almost in spite of himself the spiritual poverty and brash self-conceit of those whom in youth he has trusted, he is bound to condemn. Yet he may hesitate, as if somehow he would grasp the limits of that judgment. His affection is not dead, and he would, if he could, draw the sting of judgment into himself. Such impulse may be pathological; but it is there in men, and even suggests the pull upon them of an order of love to which they cannot themselves attain, but which in moments, which are often moments of great weakness, they believe themselves to be raised (p. 274).

These two passages come from the final chapters, and they are by no means exceptional. But there is another quality of this Study in Ethical Theory which may be the most characteristic. It is hard to

know how to judge philosophical books. What makes the philosophical or ethical vision and insight of one philosopher more significant and interesting than that of another? Largely, one supposes, the way in which, in expression, it manages both concentration and comprehensiveness; or, if you like, by the depth and breadth of its understanding. These things have an intimate connexion with the "receptivity" of the philosopher. In the case of a moral philosopher, one wants to ask, How *much* does he bring to bear upon the issues of the discussion? How much of experience, learning, human compassion? To what extent is his sensibility cultivated in all things humane? In the case of Prof. MacKinnon it is not only the extent of his learning nor the sharpness of his judgment. One is reading the work of a man to whom the whole range of civilized man's concerns—intellectual, moral, esthetic, religious, and political—are important. It may sometimes be tantamount to a juggling act to keep them all going (within the field of attention) at once. What is remarkable here is that it so often succeeds. The very effort (yet for Prof. MacKinnon one doesn't want to imply "calculation" in the word effort) is a great rarity in contemporary philosophy. It isn't, I am sure, that most philosophers are uncivilized or insensitive. It's simply that the marks of the civilized and the sensitive are not often found in the content (and not just the style) of their philosophical work. I don't much like the expression, but perhaps what I am hinting at is the tendency towards "dehumanization" in some contemporary philosophy. Perfectly moral, sincere and kindly men, all very much men of bodies, parts and passions behave *philosophically* as though they possessed none of these, or, better, as though none of these was of any philosophical account or use. This is one thing which makes Prof. MacKinnon's work so valuable. In the gentlest and most kindly way he as much as tells us all to "come off it". You cannot escape from human complexity in a vain attempt at philosophical purity. And it is now quite clear that the contemporary debate between some philosophers and some theologians will get no further until we take the sort of risks which Prof. MacKinnon takes at every turn. The risks will necessarily involve failures, and they will inevitably involve frequent obscurities. (Why not, if "Clarity is not enough"?) But without them there will be no discoveries, let alone reconciliation. "This is a sadly inconclusive book." And that, in part, is why it is a book of major consequence.

Howard Root.

Emmanuel College,
Cambridge.

Reformation Writings of Martin Luther. Vol. I, The Basis of the Protestant Reformation. Vol. II, The Spirit of the Protestant Reformation. Translated with Introduction and Notes by Bertram Lee Woolf. Lutterworth Press. 27s. 6d. and 31s. 6d.

These two volumes are greatly to be welcomed, for they make

available to the English reader a useful selection of the voluminous writings of Martin Luther, translated from the definitive Weimar edition of his works and edited with admirable critical care by the late Dr Bertram Lee Woolf. The very considerable renaissance in Luther study which has taken place in the last generation has had less influence on English theological thinking than might have been expected, largely because of the lack of any satisfactory English version of what might be regarded as a representative selection of his works. This gap has now largely been filled by the two volumes under notice and by the promise of a third volume, which was well advanced before the death of the editor.

The first volume covers the four years from the Wittenberg disputation of 1517 to the Diet of Worms in 1521. These were years in which a young theological teacher emerged from obscurity to challenge the theology and jurisdiction of the Western Church and to reshape a significant part of it. They were years of prodigious activity on the part of Luther himself, years marked by a considerable literary ouput. Included in the translations are the Ninety-five Theses; letters to the Pope and Albert of Mainz; a sermon; the Babylonish Captivity of the Church; and an address to the German Nobility. Each translation is prefaced by an introduction, which supplies the necessary information about the date and context of the document, together with explanatory notes, which illuminate for the modern reader the allusions and comments which would have been readily intelligible to Luther's contemporaries. The second volume deals with the period between the autumn of 1519, after the public debate with John Eck at Leipzig, and the summer of 1521, when Luther completed his New Testament in German. It contains various documents issued to explain his actions in burning the papal bull and copies of the canon law; the proceedings at Worms in their earliest documentation; an exposition of the Magnificat and some of the prefaces to books of the Bible. It is in his handling of the Bible and his exposition of the biblical message that Luther exhibits a supreme mastery, for, as the editor observes, he "lived in the climate of the Bible . . . he was at home in the whole continent of Holy Writ and was the first biblical cosmopolitan for over a millenium". Here we encounter the Luther who was at pains to build up simple people in Christian faith and life. So in the preface to the Epistle to the Romans he writes, "not only is it well worth a Christian's while to know it word for word by heart, but also to meditate on it day by day. It is the soul's daily bread and can never be read too often or studied too much." In the preface to the Epistle of James, after giving reasons for rejecting apostolic authorship, Luther adds, "the true touchstone for testing every book is to discover whether it emphasizes the prominence of Christ or not". James, he thought, had neither the spirit, nor the thought, nor the eloquence equal to the task of guarding those who depended on faith without going on to works, with the consequence that "he does violence to scripture and contradicts Paul".

Every student of the Reformation will find these volumes quite in-

dispensable, for they enable one to follow the development of events from 1517, to the climax of the Diet of Worms in 1521, through the expository and apologetic writings of Luther himself. The translations are vigorous and effective, so that the greatness of Luther is mediated through these pages.

F. J. Taylor.

Oxford.

The Christian Approach to the Bible. By Dom Celestin Charlier. Sands. 18s.

This is one of the wisest books about the Bible that I have met with. It is the product of Catholicism at its finest, a Catholicism which has in it the power not only to reform the Roman Church but also to recall the Reformed Churches to the biblical rock whence they were hewn.

There is something moving in the strength and serenity of a Roman Catholic's writing about the Scriptures he loves. He is deeply grounded, steadfastly secure, because he loves his Bible as a result of loving his Church. As he wrestles with the Bible, his feet are firmly set in an unshakable foothold, the Church. The Bible is the Church's book. It is not just a book you read, it is also a book you pray. The Bible is a liturgical book and a churchly book.

By contrast, many writers about the Bible from the Reformed Churches wrestle with the Bible in order to find a secure footing; they rediscover the Church from the Bible; they learn how to worship from the Bible instead of learning the Bible from their worship. Their conclusions may be identical with those of a Dom Charlier, but they are apt to lack the warmth and depth and richness of this book, for example.

The longest chapter is entitled "The Word of God". If one were confronted with this chapter without any inkling of its origin and asked to name the author, one might well suggest the school of Karl Barth. The technique and findings of the literary critics are accepted and welcomed and harnessed to a deeply evangelical doctrine of the Word of God.

This is not an easy book to read. It is meant for those who are already familiar with their Bibles or who are determined to become so. It will benefit even those—perhaps especially those—who have already digged deep.

A few quotations will, perhaps, reveal a little of its warmth and wisdom. "What are usually called the accommodated sense and the allegorical sense are not strictly speaking biblical senses at all. They are familiarities, pleasantries. They can be regarded as part of that affectionate understanding that exists among members of a family."

"The faith which brings salvation is the passionate surrender of that nothingness which is all a soul has to give when it is faced with God's own gift of his Son. To believe in the Son of God is to die to one's own self-sufficiency, to make over the whole heart to the call of the Spirit's love."

"When Christ said, Search the Scriptures, it was an invitation to technical study and loving contemplation, to textual criticism and theological reflection, to philological investigation and profound faith. All these human approaches must be consecrated and put at the disposal of the Spirit."

Here is the summary of a chapter called "The Bible's convergent themes". "The cycle of the divine plan with its themes of election, covenant, people of God; the cycle of the fall with its themes of sin, punishment, repentance; the cycle of redemption with its themes of mercy, messianic salvation, the desert; the cycle of accomplishment with its themes of setback, hope, the kingdom; the containing theme of thanksgiving."

Finally, it must be recorded that this is amazing value for 18s.

F. C. Synge.

The Deanery,
George,
South Africa.

The Sunday Sermons of the Great Fathers. Translated and edited by M. F. Toal. Longmans. 16s. 6d.

This pocket-size volume, very attractively bound and printed, aims at providing thoughts for preaching on the liturgical Gospel (according to the Roman calendar) drawn from the *Golden Chain* of Aquinas and from selected patristic writers. It covers the Sundays from Advent to Quinquagesima, together with Christmas and Epiphany, and is to be followed by three similar volumes to serve for the rest of the liturgical year. In 1955, Dr Toal published in America a volume entitled *Patristic Homilies on the Gospels*, of which the volume under review is described as being a second edition.

The title-page is preceded by a fly-leaf, bearing what seems to be a publisher's notice of the book, in which it is said that the *Golden Chain* has not hitherto been available in English. This is incorrect. There is a seven-volume translation of the *Chain*, published by Parkers of Oxford, 1841–5, in the same format as the Oxford Library of the Fathers. For that translation, Nicolai's edition (1687) of the *Chain* was avoided, on the ground that Nicolai "corrected" the text of Aquinas from editions of the Fathers whom he cites. Since then there have been three good critical editions of the *Chain*. But Dr Toal follows Nicolai. As, however, he inserts his own glosses in the text, without calling attention to the fact—this happens three times on pp. 4, 5—the choice of an edition will not have troubled him overmuch.

He translates readably and, in general, accurately. But a random dip into the first column of p. 174, where the text is part of a sermon attributed to Amphilochius of Iconium (whom Dr Toal prints as Amphilochus or Amphilocus) on the praises of virginity, marriage, and widowhood, yields a couple of definite mistranslations: "these are the glories of virginity, and of those who draw near to it" (*sic*), instead of "these and suchlike others are the due praises of virginity",

and (under the praises of marriage) "as governing the whole world and which He also honoured that He might become man" (!) instead of "as being of one citizenship with Him whom it (as 'demiurge of mankind') importuned to be made man".

The selection of this passage for the Sunday after Christmas is apt. On the other hand, the selection from Ambrose for the first Sunday in Advent had been used already, as to fully half of it, in the preceding portion of the *Chain*. Again, for Septuagesima, there is a passage from Origen, about the day's Gospel, but full of speculative questions to which no answer is forthcoming, and containing two heretical suggestions. But in general the selection of passages is good enough. Proof-reading has not been perfect. The *Chain* requires good proof-reading, because it is so easy for a "link" to slip out. This happens on p. 4, where the Chrysostom heading is followed by the text of the Bede citation next following, while the Chrysostom text and the Bede heading are omitted. But at least one like instance could be found in the Oxford translation.

While it thus appears that the workmanship in this volume lacks the polish desirable in such a work, it would be ungenerous not to acknowledge the immense labour the compilation must have entailed. Still more should one praise the rich store of good matter here made available to the reader in so small a compass. Anyone who, week by week, stimulates meditation on the coming liturgical Gospel by reading what Dr Toal has brought together for him from the received Fathers of the Church should derive so much profit as to ignore the blemishes that have been indicated. To the present reviewer those blemishes suggest that Dr Toal has worked without helpers on a task that might well have employed a small team. If this guess is correct, one may wish this volume such success that, in completing his task, the editor will be so assisted that the result will be in all ways worthy of the undertaking.

W. Telfer.

Faversham.

Anglican Cathedrals Outside the British Isles. By Basil F. L. Clarke. With a Foreword by John Betjeman. S.P.C.K. 45s.

So little is known about the Anglican cathedrals outside the British Isles that this book is very greatly welcomed, not merely by keen English church people, but by those interested in the subject of nineteenth and twentieth century church architecture. While it does not fail to describe and even illustrate certain cathedrals which scarcely come within the category of architecture, the author demonstrates that the Anglican cathedrals overseas compare, in not a few cases, very favourably with our own in England.

True it is that many a cathedral in the mission field has been designed by one with little or no architectural knowledge, often by an army officer, a local engineer or by the missioner himself. But, as John Betjeman says in his foreword to the book, "holy men are

notoriously uninterested in aesthetics". Nevertheless, however much some of these cathedrals may fail as great architectural achievements, it must be recalled that they are just as much the outcome of the highest motive—a thirst for souls—as are some of the greater monuments of the Protestant Episcopal Church of America, such as the Cathedral of St Peter and St Paul in Washington, or Grace Cathedral, San Francisco. While most of these cathedrals are naturally inspired by the medieval English prototype, it is refreshing to see examples which owe less to the Mother Country and to history and which conform to conditions of climate and local materials. For example, All Saints' Cathedral in Cairo, by Adrian Scott, is essentially a building designed for the banks of the Nile, while St George's in Jerusalem is so English as to be entirely foreign to the soil of Judea. More recent cathedrals, like St Thomas's Cathedral, Kutching, Borneo, and All Saints' Cathedral at Ouitsha, Nigeria, owe little to this country and the normal cathedral tradition.

Among fine examples of Anglican cathedrals overseas illustrated in this book are the Cathedral of the Redemption at New Delhi; St George's Cathedral, Capetown; St Paul's Cathedral, Melbourne; and the Cathedral of the Incarnation, Long Island.

This book is by no means a mere catalogue of Anglican cathedrals abroad. The story of each building is given, and many thrilling incidents are described. It is pleasing to learn how, in the building of St Peter's Cathedral, Likoma, the architect, who joined the U.M.C.A., trained and instructed his own craftsmen and workmen, who were all African Christians or catechumens. Before the start of the daily work on this building, they all attended a service of dedication. Upon completion of the task, the architect responded to the vocation of the priesthood and was ordained. Upon retirement from Central Africa, he became vicar of a church outside London.

The book is beautifully illustrated with excellent photographs of nearly half the total list of buildings described in the text. The style of writing, though sententious and learned, is not merely interesting but highly enjoyable. The book is presented to us in a wrapper designed by John Piper, and the foreword is by a profound authority on nineteenth-century church architecture.

Readers of this book interested in the work of the mission field will not only be greatly impressed by what has been achieved, but they will be made to realize, more perhaps than in any other way, how vast is the work of the Church overseas which knows no boundaries of race or colour. While those with cultural and aesthetic appreciation need no longer be shocked by the thought of the art of the missionaries, but be greatly encouraged at the high standard of architecture that exists in many cathedrals outside the British Isles.

LAURENCE KING.

LONDON.

SHORTER NOTICES

LORD. By Foerster and Quell. BASILEIA. By Schmidt, Kleinknecht, Kuhn, and von Rad. A. and C. Black. 12s. 6d. and 8s. 6d. respectively.

Here are two more volumes in the series of Bible Key Words, both admirably translated by H. P. Kingdon. The teaching of Dr Dodd has familiarized us with the meaning of the Kingdom of God. Therefore this volume has little that is new to say. But there is much illumination to be found in the study of "Lord". The study of Lord in the Old Testament is fascinatingly thorough, leading to a detailed inquiry into the form and meaning of the name Yahweh. In only one respect, as it seems to me, does the learning falter, in that a tentative and unconvincing explanation is offered for the adoption of Kurios as a name for Jesus—not that fault is to be found with what is said, but that some important factor has eluded the authors.

THE SECOND EPISTLE TO THE CORINTHIANS. A Commentary by R. V. G. Tasker. Tyndale Press. 8s. 6d. GALATIANS AND PHILIPPIANS. A Commentary by Kenneth Grayston. Epworth Press. 9s. 6d. SAINT JOHN AND THE APOCALYPSE. By C. C. Martindale. Sheed and Ward. 12s. 6d.

Prof. Tasker's commentary leaves an odd impression that he has said both too much and too little. It is sober and sound, with a little too much of the flavour of the sermon about the notes. Possibly my opinion of it suffers from my having to review it alongside Grayston's commentary. This is admirable—brief, succinct, lively, evangelic. Let me give but one quotation out of many that I have marked. "Quite clearly the driving motive is love for 'My little children'. No preacher, having meditated on these verses, will talk glibly about peace of mind as a Christian's constant possession. God delivers us from a host of fears that prey upon us, and there is a peace that guards our hearts; but from the security of this peace we take a deeper concern for our fellow men."

Father Martindale has written not so much a commentary on the Apocalypse as a monologue of an admirer. There is an affection for St John running through the book which makes of it much more than just another study of the Apocalypse.

F. C. SYNGE.

EVERYDAY LIFE IN OLD TESTAMENT TIMES. By E. W. Heaton. Batsford. 15s.

Here is another of the attractive publications now associated with the publishing house of Batsford and a companion volume to the work produced earlier by Dr A. C. Bouquet.

The writer declares his purpose in this book as being to present a "panorama of Israelite life as ordinary families knew it from about 1250–586 B.C.". He writes, he says, for all who are interested in the

Old Testament—older children, students and teachers, and general readers requiring some sort of guide before venturing into the land of the Bible. A glance at the chapter headings will indicate that this is not a dull or prosaic work. Far from it. Neither is it written in what is sometimes called "biblical jargon". It is, in fact, a refreshingly up-to-date presentation of the background of Old Testament life. It will be attractive to others besides "Jeremy and Anne", to whom the book is dedicated.

The author pays generous tribute to Marjorie Quennell's pictures, with which the reader of Dr Bouquet's volume will be familiar. There are also maps, photographs and plans. Altogether the book serves a most useful purpose in days when so much has to be read and so many read chiefly through illustrations.

Christ Church, Oxford. C. Witton-Davies.

The Interior Castle or The Mansions. Translated from the Spanish of St Teresa. Abridged and edited by Hugh Martin. S.C.M. Press. 9s. 6d.

Autobiography of St Thérèse of Lisieux. Translated by Ronald Knox. Harvill Press. 21s.

It is impossible in a short review to do justice to these two remarkable books. The first is a translation by a Religious of Stanbrook of the meditations of St Teresa of Avila; the second contains the complete text, translated by Ronald Knox and published in full for the first time, of the autobiography of St Thérèse of Lisieux, who died in 1897 at the age of twenty-four. Both translations are readable and suggestive, and both are edited with beautiful economy: the writers are adequately introduced, and then left to speak for themselves.

Both saints write of their profound and intimate experience, not only of communion with God through prayer and meditation, but of his visitations in moments of ecstasy and adoration. They speak of Heavenly Favours, not to be had by request or on demand (like water in pipes or conduits, says Teresa), but which flood in upon them as a spring wells up unseen. They are like the visits of an unexpected guest, and come suddenly to an end; they are different from any other experience. Both Teresa and Thérèse speak of the dryness and the darkness at times of the soul; declaring that there is for the soul suffering these experiences no "eternal peace", and that grievous burdens have to be borne which cannot be shouldered by another. Only so, however, can illumination come: "The way up is the way down." There must be constant renunciation of self; yet we must help ourselves, for thus only shall we make discoveries. "My sister," says Thérèse to Sister Fébrouie, "you want God's justice, you will get God's justice. The soul receives exactly what it expects from God." Tears, desperate physical tears, are never far away. And the practical result in life? "Works," says Teresa; "unending vigilance in small things." "Always doing the tiniest things right; and doing it for love," says Thérèse.

"How do you know it all?" they ask. "How if the soul is deceived?" Teresa gives her answer to this in a brilliant analysis on pp. 79 to 84 of the first book; and Thérèse, less explicitly, says the same thing: the experience brings its own assurance, far more compelling than "proof" could ever be. Teresa is convincing here through her clarity of thought, Thérèse through her sincerity. This is surprising, for at first sight Thérèse is an unlovable character. She is brimful of self-assertion, she likes to dismiss everyone and think her own thoughts. When she prays for a prisoner condemned to death, she writes: "I would like him to show some sign of repentance, just for my satisfaction . . . he is the first child of my prayers." Refused entry to the Carmelite Convent at Lisieux because she was too young, she manages to have an audience with the bishop, and after with the pope, and employs outrageous tricks to get her own way. "You must thank God for the mercy he's shown you," says a priest to Thérèse; "if he left you to yourself, you wouldn't be a little angel any longer, you'd be a little devil."

"Not for me", the Protestant in us may say. Yet to read these books is to be reminded of things of which we are all dimly aware, things that men choose to forget, things which in the last resort are the very foundations of our Christian faith: the reality of the unseen world, the sheer power of prayer and communion, the immensity and the certainty of the love of God, the presence and the saving grace of our Lord Jesus Christ. In some passages it is as though one, fumbling on a dark night with a pocket torch, were to have his path illuminated for a moment by an arc-lamp; or as if a student, wrestling with the notes of a great violin concerto, were to hear Yehudi Menuhin playing it. Here is authentic truth, such as our own generation desperately needs to hear and receive.

H. C. A. Gaunt.

Winchester College.

"Fundamentalism" and the Word of God: Some Evangelical Principles. By J. I. Packer. I.V.F. 4s. 6d.

This paper-covered book is the work of a theologian who deserves great respect, one who can be critical of his own side, and who, while he asserts his own principles very firmly, criticizes the other side on theological grounds and never merely because they do not agree with his own party-tenets. It is an important book, much the best treatment of the subject that we have had by a British writer, and it will have a wide influence.

He pleads for the disuse of the term "Fundamentalism" as a word of uncertain meaning, and one which has become in effect a term of abuse. He insists on the word "Evangelical". The Authority of the Word of God is vital for the Christian life, and this authority depends on the inerrancy and infallibility of the Bible; while at the same time these are partly unsatisfactory words, because they are negative words, and we need positive words; and while at the same time the Bible is fully and truly human, and contains many different

sorts of literature. In each case it is necessary to learn by study what each writer is saying, and what the Holy Spirit is saying through him. But our biblical theology is a new form of the old liberalism and, like it, is apt to substitute human interpretations for what the Bible says.

This book demands a continuance of the discussion on the theological level; for the reader will not find his own difficulties with the Bible satisfactorily answered. Such are: the discrepancies which exist within the Bible itself, not only on the factual-historical but also on the theological level; the fact that the Old Testament is treated by our Lord and his apostles both as authoritative and as subject to radical criticism, as when the Justification by Works which St Paul rejects is found asserted in the Old Testament; and, perhaps chief of all, that there is no adequate discussion of the difference between the Truth as it is in God and all our human views of truth, both in our science and our history and in our theological formulations of doctrine. It is this last point that has been illuminated for us above all by the work of F. D. Maurice. It is true indeed that God can speak his own Word through human lips; but those lips stammer in speaking it.

The discussion must be continued on a level higher than the merely controversial level. Can we not show to Dr Packer a biblical theology that is honestly critical and is real biblical theology and is truly evangelical?

A. G. Hebert, S.S.M.

St Michael's,
Crafers,
South Australia.

Ministry and Priesthood: Christ's and Ours. By T. W. Manson. Epworth Press. 6s. 6d.

Fire upon the Earth. By J. E. Fison. Edinburgh House Press. 5s.

He Ascended into Heaven. By J. G. Davies. Lutterworth Press. 35s.

The first two of these books are lightweight affairs by well-known theologians. T. W. Manson's posthumously published work consists of two more or less popular lectures. Only the second is of lasting significance, in which he discusses the priesthood of believers. It contains one splendid epigram: "What is the position of people whom we ordinarily regard as ministers? Are they just laymen who have lost their amateur status?" (p. 41). The lecture as a whole proved something of a disappointment to me. Dr Manson gives us a fine exposition of the sacrificial doctrine of the atonement, of the priesthood of all believers, and of the relation of the Eucharist to that priesthood. But when he comes to treat of the theology of the ordained ministry we find only three or four pages of largely negative statements, most of them no doubt true, but few of much profundity. Canon Fison's work gives the impression of being a series of talks put into print. Indeed, one cannot help guessing that the talks

originally contained a number of good things scraped together and filled in with intelligent conversation, admirable for their purpose but hardly worth printing. There is also too much material in them that is only a rehash of *The Blessing of the Holy Spirit*. Would it be impertinent to suggest that Canon Fison take time off to give us the really deep book which he certainly has in him? This would mean publishing less small works for a bit, but we would forgive him that.

Dr J. G. Davies' book, as befits a set of Bampton Lectures, is a much more solid piece of work. He has taken the doctrine of the Ascension and traced its history with great learning and acumen up to about the year 1200. Unfortunately, he devotes only one chapter to the modern interpretation of the doctrine. Perhaps a later work will deal with this part in greater detail. Undoubedly the book will be the standard one on the subject for some time to come. One of the remarkable features of his exposition of the biblical evidence for the Ascension is that he seems to put least weight on the biblical writer who gives us most details about the event, St Luke. Dr Davies is anxious to prove that the tradition of the Ascension having taken place on the same day as the Resurrection is the true one. In order to do this, he has to argue that Luke invented incidents for the sake of typological parallelism and also that Luke was quite indifferent to the need for maintaining consistency in his inventions, for, according to Dr Davies, he represents in his Gospel that our Lord ascended on the Resurrection Day, and in Acts that he ascended after forty days. Dr Davies sees Tobit 12. 16–22 as the inspiration for Luke 24. 36–53, and 1 Kings 19 generally as the inspiration for the account of the Ascension in Acts. The former parallel is certainly remarkable (it had already been noted by D. C. Simpson in Charles's *Apocrypha and Pseudepigrapha of the O.T.*), though it seems a little gratuitous to conclude that Luke *invented* the incident of the broiled fish in 24. 41–43. But the second parallel, the one with Elijah fleeing to Mount Horeb, is far less convincing. Even to the first generation Christian the parallel between the Messiah triumphantly rising and ascending into heaven on the one hand, and Elijah running away from Jezebel and complaining of utter defeat to God on Horeb on the other, is not immediately obvious. (The Greek makes it quite plain that he ran away through fear, cf. the LXX of III Kgdms, 19. 3, with the Hebrew.) On the basis of this interpretation of Acts, Dr Davies would abolish the forty days altogether, though he admits that the Resurrection appearances must have taken some days. The main argument is that Elijah *ate, arose* (*anestē*), and spent *forty days* (travelling). This inspired Luke to describe our Lord as having risen, eaten, and spent forty days (not travelling). The fact that Elijah's rising only meant setting out on a journey, while our Lord rose from the dead, would not apparently worry Luke. Neither the first Gospel nor the spurious ending to the second Gospel can be cited on Dr Davies' side, though he tries to show that they imply his conclusion. His only definite witness in the New Testament is the fourth Gospel. But does this mean that he is willing to follow John also on the giving of the Holy Spirit and place that also on the day of the Resurrection? We may

readily admit that, as far as the significance of the Ascension is concerned, it does not matter whether it took place on the same day as the Resurrection or not, but to deny the actuality of the forty days is to impugn seriously Luke's reliability as an Evangelist, and Dr Davies has not assembled sufficient evidence to maintain his imputation.

ANTHONY HANSON.

BANGALORE.

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

A. AND C. BLACK: J. N. D. Kelly, *Early Christian Doctrines* (30s.).

BLACKWELL: Th. C. Vriegen, *An Outline of Old Testament Theology* (42s.).

GEOFFREY BLES: C. S. Lewis, *Reflections on the Psalms* (12s. 6d.).

CAMBRIDGE UNIVERSITY PRESS: *The Holy Scriptures according to the Masoretic Text* (14s. 6d); C. A. Coulson, *Science and the Idea of God* (4s. 6d.).

T. AND T. CLARK: Karl Barth, *Church Dogmatics*, Vol IV: *The Doctrine of Reconciliation*, Part 2 (55s.).

JAMES CLARKE AND CO.: William Temple, *Religious Experience and Other Essays and Addresses* (21s.); Robert Bruce, *The Mystery of the Lord's Supper* (15s.).

DELACHAUX ET NIESTLÉ: T. F. Torrance, *Le Sacerdoce Royal* [French translation of *Royal Priesthood*, reviewed in THEOLOGY, April 1956, p. 172] (300 frs).

EPWORTH PRESS: W. E. Sangster, *Power in Preaching* (7s. 6d.).

FABER AND FABER: R. C. Zaehner, *At Sundry Times* (21s.).

HIGHWAY PRESS: Douglas Webster, *Listen to the Wind* (2s. 6d.); Kathleen Carpenter, *Come In* [about the growth of the Church in Malaya] (3s. 6d.); A. H. Dammers, *Great Venture* [The Church of South India in action] (2s. 6d.).

INDEPENDENT PRESS: Ilion T. Jones, *Principles and Practice of Preaching* (17s. 6d.); Truman B. Douglass, *Preaching and the New Reformation* (9s. 6d.).

LINCOLNS-PRAGER: D. Diringer, *The Story of the Aleph Beth* [about the Hebrew alphabet] (7s. 6d. and 4s. 6d.).

LONGMANS: Jean Daniélou, *The Lord of History* (30s.); C. C. Martindale, S.J., *The Acts of the Apostles* (10s.); Emile Dermenghem, *Muhammad and the Islamic Tradition* (6s.); Edmund Hill, O.P., *Nine Sermons of Saint Augustine on the Psalms* (18s.); Jean Steinmann, *St John the Baptist and the Desert Tradition* (6s.); Herbert Musurillo, S.J. (Ed.), *St Methodius: The Symposium* (21s.).

MARSHALL, MORGAN AND SCOTT: R. A. Ward, *Royal Sacrament: The Preacher and His Message* (12s. 6d.); Hans A. de Boer, *The Bridge is Love* (15s.).

METHUEN: John Ferguson, *Moral Values in the Ancient World* (22s. 6d.).

MOWBRAY: E. K. Ellis, *The Work of a Pastor* (9s. 6d.).

OLIVER AND BOYD: Helmut Thielicke, *Between God and Satan* (10s. 6d.).

ROCKCLIFF: Ulrich Simon, *Heaven in the Christian Tradition* (42s.).

ST ANDREW PRESS: D. M. Baillie, *Out of Nazareth* (15s.); John M. Graham, *Christianity, Democracy and Communism* (12s. 6d.).

S.C.M. PRESS: Roger Hazelton, *Providence: A Theme with Variations* (15s.).

S.P.C.K.: *The Oxford Book of School Worship*—Part II, Juniors; Part III, Seniors (10s. 6d.); Ellis Cowling, *Let's Think about Money* (3s. 6d.).

TYNDALE PRESS: Francis Foulkes, *The Acts of God* (1s. 6d.); B. B. Warfield, *Biblical Foundations* (15s.).

UNIVERSITY OF CANTERBURY (NEW ZEALAND): Richard H. T. Thompson, *Training for the Ministry: an exploratory study* [a sociological survey] (n.p.).

UNIVERSITY OF CHICAGO PRESS (C.U.P.): Victor Obenhaus, *The Responsible Christian* (30s.).

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THE GNOSTIC PROBLEM. A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy. R. McL. Wilson, B.D., Ph.D., Lecturer in New Testament Language and Literature, St. Mary's College, University of St. Andrews. 35*s.*

This book is concerned with the character of Diaspora Judaism and its relation to its environment, and with the influence exerted by each upon the other. In particular it examines the contribution of the Diaspora to later thought, with special reference to the possibility of a connection between this Judaism and the development of Gnosticism. The book includes some discussion of the Qumran documents and a preliminary survey of two recently published Coptic Gnostic texts, the brief but important section on the Gospel of Truth being in fact the first English work on the subject to deal with this text as a whole at first-hand.

THE CISTERCIAN HERITAGE. Louis Bouyer. Translated from the French of *La Spiritualité de Citeaux* by Elizabeth Livingstone. 22*s.* 6*d.*

Père Bouyer is an eminent French scholar and writer whose work receives an attentive hearing both here and in America. This book goes to the roots of the contemplative life in discussing St. Bernard and his School and their influence on Christian spirituality down to our own day. Contents:—The Origins of Cistercian Spirituality—St. Bernard—William of St. Thierry—Aelred of Rievaulx—Isaac de l'Etoile—Guerric of Igny—The Heritage of Citeaux.

VISIBLE AND INVISIBLE. Christian Affirmations in a Secular Age. Giovanni Miegge. Translated by Bishop Stephen Neill, D.D. 15*s.*

In twelve chapters dealing with the cardinal tenets of the Faith, Professor Miegge examines searchingly the strong objections to them raised by modern philosophies and puts forward a tentative, though positive, 'statement of the Faith in modern terms'.

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LAMBETH SPEAKS. Dewi Morgan, Editorial Secretary of the S.P.G.; Author of *The Bishops come to Lambeth.* Paper 5*s.*; Cloth, 7*s.* 6*d.*

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